praesidio veritas

One Word more, and we have done:

OR,

The Plain English

OF

INDULGENCE;

No Government, { No ORDER, No RELIGION.

In Pursuance of

The Two EXCELLENT BILLS

OF

RELIGION,

Framed by the Honourable

The House of COMMONS

assembled in Parliament at this time.

LONDON:

Printed for *Will. Hawkins*; and are to be sold at the Royal Exchange, *Fleetstreet* and *Westminster*. 1663.

Hob. 85

THE Plain Engliſh OF INDULGENCE.

SECT. 1.

All the Pleas for Indulgence, anſwered.

Orthodox.

WHat, Mr. *Bifield!* I was told you were gone to *New-England* this two moneths.

Nonconformiſt.

Verily, ſince I was made uſeleſs in my native Country, I thought it my duty to leave it, and lay out my ſelf in the ſervice of the Goſpel in ſome other parts of the world: but I, and hundreds more, were encouraged to ſtay upon his Majeſties late gracious Declaration; which promiſed ſome indulgence to

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peaceable men of tender conſciencies, that could not comply with the Act of Uniformity.

Orthod. Is it not a ſad thing, that you, a Profeſſor and Miniſter of the Goſpel, ſhould entertain ſuch opinions as make you uncapable of any employment in a Chriſtian and Reformed Church? That you, an Engliſh-man, ſhould be ſo ill inclined, as that you cannot live under thoſe wholeſome and good Laws of your own native Country, under which you were born, and your Anceſtors lived, in an envyed proſperity, peace and plenty? And to deal truely with you, if it be the Goſpel you would lay out your ſelves in, you may do it here; as other conſcientious and good men did, when you were not born. If it be ſome troubleſome tenets, and unquiet ſingularities againſt Government, Order, Peace, Diſcipline and Decency, you will lay lay out your ſelves in, it's not likely you may do it in any place within his Majeſties Dominions; nor indeed in any part of any ſetled and well-governed Kingdome whatſoever. For what part of the world will receive you, who cannot declare, (and it is for that you cannot live here) *That you are not bound by Oaths taken among your ſelves, without the ſupreme Magiſtrates conſent, to overthrow the moſt ſetled and ancient conſtitutions of any Kingdeme* or Commonwealth? (For who knows what you may ſwear among your ſelves, and what you may do, when as you ſay you are bound inviolably to obſerve thoſe Oaths?) And ſeriouſly, Sir, I would not wiſh the Goſpel did appear in thoſe remote parts of the world, attended

tended with your Doctrines of Diſorder, Sedition and Rebellion, leſt Chriſt be taken again for *a mover of ſedition*; and they ſay of all the Planters of the Goſpel, as they did of the firſt, *They that turned the world upſide down, are come hither alſo.*

Nonconf. Adde not, I beſeech you, reproach to our affliction; and perſwade neither your ſelves nor others that we are enemies to lawful Authority, who own it as Gods own Ordinance upon the beſt principles, and urge obedience to it upon the higheſt motives in the world. We are well known to be well-affected to lawful Authority.

Orthod. How well-affected you are to lawful Authority, let others tell you out of *Calvin, Beza, Zwinglius, Pareus, Knox, Buchanan, Gilleſpy, Wileock, Gibſon*, &c. Not to look juſt behinde us upon the late War, we muſt let the world know, That moſt of you, and *You*, Mr. *Biſield*, in particular, leave your native Country, becauſe *you will not diſown the Principles upon which the late War was raiſed and managed.*

Nonconf. How, Sir!

Orthod. Nay, ſtart not, Sir: Moſt of you profeſs you could conform to the *innocent* and *harmleſs*, though you think *inconvenient*, uſages of the Church of *England*; but you ſay you cannot renounce the Covenant: that is to ſay, *You among your ſelves have made a Confederacy, and you have agreed upon an Oath and Covenant, as the Bond and Ligament of that Confederacy, whereby you are bound every one in his place to alter the Government*

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peaceable men of tender conſciencies, that could not comply with the Act of Uniformity.

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by all means: i. e. *by tumult, ſedition, war, ſacri-ledge, rapine, violence, confuſion, and the overthrow of Law, and every thing eſtabliſhed by Law, Great or Good!* (If we may humbly underſtand the meaning of the Covenant by the practice of them that took it.)

Nonconf. Ah, Sir! more charity would become you. In good truth, we onely ſtand upon this, *That we cannot ſay that others are now bound by that Covenant*; though we may ſay, *We are not:* and verily we think the Covenant meaneth no harm, when it ſays onely, *That every man in his place and calling ſhould endeavour*, &c.

Orthod. Away! away! no more of that. Either you think that none ought to oblige themſelves by ſuch an Oath; or when they have obliged themſelves, are not bound to purſue the ends and deſigne of it; or you think not: if you think ſo, why may not you declare it, and ſay, *Whatever others apprehend, whom you undertake not to judge, you for your part ſee not any thing in that Oath that binds you, or may bind any man elſe?* And this is all that is required of you. If you think any are obliged by the Covenant, then you think ſome are bound to raiſe another War.

Nonconf. Alas, that you ſhould be thus miſtaken, and think of nothing but a War; when the Covenant onely ſaith, *That every man in his calling may endeavour*, &c. which may be, *pray, petition, ſollicite*, &c.

Orthod. Have ye of late ſo far prevailed, that ye think ye can perſwade us to any thing? Were you bound onely to *pray*, &c. when you fought, killed,

killed, plundered, sequestred, and undid us? In vain do you talk of *callings* and *places*: Alas, upon the first opportunity you may have a *Call* to be all in arms; and then you are but in your *Callings*. What mischief was it that you had not a *Call* to of late? Assure your selves in a word, where-ever you go to live, if you will give out among you that you are bound by Oath, every man in his Calling, to alter the Government of the place, they will have an evil eye upon you, and strict care over you; and no doubt will expect you should renounce such your Oath, or expect you should depart the Kingdome or Commonwealth. For do you intend to be Rulers in other Countries, or Subjects? If the first, you would do well to stay at home; you are too well known abroad: If to be subject, it must be either according to the established way of those places, or your own opinions: if the first, you may live so at home; if the other, you must live no where: for there is not that corner in the world where men may live as they will. But you said something of the Kings Declaration.

Nonconf. It's true; I did.

Orthod. What think you of it?

Nonconf. In earnest, Sir, it bespeaks two things eminent in our gracious King: 1. A great tenderness of his good subjects: 2. A good resolution; yet not to allow any dispensation of established Laws in their behalf, without the advice of his great Council, the Parliament assembled.

Orthod. Well fare thy heart for that; there's

more honesty and ingenuity then I expected from the whole party: and I would have you carry this along with you beyond Sea; **That you quarrelled with the late King of blessed memory, because you said he did not govern with the advice of his Parliament.** And, **That you cannot live under this King, because he doth rule with the advice of his Parliament.** And whereas I hear some of you asperse his Majesty abroad, *That he is not as good as his word in his Letters from* Breda; you may satisfie the world, "That as his Majesty said *then*, so he "is ready *now*, to consent to the *mature and de-* "*liberate offers of Parliament*, *in behalf of tender* "*consciences*; and to yeild to what they in the be- "half of the people they represent, will reason- "ably desire. Now if the Parliament, who re- "present the people, shall not think fit (in their "great wisdome) to offer his Majesty any thing "of that nature, but rather conclude upon an "Act of Uniformity, to which all men must "submit, (there being but one true Religion, "they judge there should be but one allowed "practice) his Majesty cannot help it; (unless "you would have him do what you so often de- "clared against his Father for; that is, not one- "ly govern contrary to his own conscience, but "contrary to his own Law, his Parliaments ad- "vice, and the great constitutions of his Govern- "ment.)

Plea

Plea 1.

Nonconf. No doubt but it will be a great weakning to this Kingdome, if all the faithful ſhould remove into other parts.

Orthod. Do not deceive your ſelves: the weakneſs of this Nation is thoſe diviſions you foment while you are here; our ſtrength is that union we hope for when you are removed.

Nonconf. Trade is dead already; and if ſo many conſiderable perſons as cannot in conſcience live here, ſhould remove, the ſtock of the Nation upon which Trade depends, would fail.

Orthod. Beſides that his Majeſty, who hath as much reaſon to underſtand the intereſt of *England* in point of Trade as any man, will take care of that; take this along with you, That where-ever you are, you muſt contribute to the Trade of *England*; there being few places you can go to, but are glad to ſend their leſs uſeful commodities hither, that they may have our more ſtaple commodities thither. Alas, Trade depends upon Countries rather then perſons. There is a neceſſary courſe of Trade between Nations, which was maintained before you were born, and will be maintained when you are ſeen no more.

Nonconf. You know the perſecution in Queen *Maries* days forced many to *Holland*, to give the Dutch that advantage by an inſight to ſome of our Myſteries and Occupations, which they make uſe of to this day.

Orthod. It's well we know your reach; Autho-

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rity will provide Laws accordingly: onely I am perſwaded we have no peculiar skill in any affairs, but what concern our own commodities: and as to that, you indeed may carry your skill away, but the Law will prevent the exportation of native commodities; on which you muſt employ your skill. In a word: Authority will look to the ſtock of the Nation; Neceſſity will keep up Trade; Peace, tranquillity, and ſecurity from fears and jealouſies will improve it; publick prudence and experience will remove all obſtructions: yea, ſuch a ſettlement as ſets bounds to the fears of honeſt and quiet men, and the hopes of the dangerous and turbulent, will, with Gods bleſſing on the induſtry of an active Nation, reſtore that proſperity, plenty and affluence which our wantonneſs forfeited, and our folly loſt.

Plea 2.

Nonconf. Verily I can but pity my native Country, when I think how more then half the Kingdome muſt now undergo the ſad neceſſity either of leaving it, or of ſuffering for their conſciences.

Orthod. It's ſtrange how you are deluded! Shew me the man that ſuffers for his conſcience; ſhew me the man that is queſtioned for his judgement; that may not ſerve God in his houſe, cloſet, among his neighbours, as freely as at any time ſince the memory of man. Bating your Miniſtry which you left,--- have not you the liberty

of

of your thoughts, of your diſcourſe, of neighbourly converſe, of family-duties, yea, and of publick Ordinances, as much as ever? Shew me the man that lives inoffenſively in his calling, that ſuffers any thing for his opinion and judgement, and I will go along with you to *New-England.* Are we protected? ſo are you. Are we priviledged? ſo are you. Do we live comfortably? ſo may you.

Nonconf. It's true, they have private liberty: but alas! what is that without the liberty of publick Ordinances? what is that when their Teachers are removed into corners?

Orthod. Strange! When had men more liberty of publick Ordinances then they have now? Would you hear the Word of God? it's read purely; it's opened orthodoxly; it's applyed honeſtly. Would you pray? you may *pray with the ſpirit, and with the underſtanding alſo.* Would you receive the Sacrament? you may do it comfortably. As for the Teachers, we muſt needs ſay, they removed themſelves: the Law required them to **Declare againſt thoſe Tenets and Opinions that led to the late Confuſions, and to ſubmit to that Settlement under which we had lived many and happy years; or to teach the people no more.** (And are they fit to be our Teachers that own the late abominations, and are againſt the preſent happineſs?) They chuſe to leave their people rather then their ſin; and to quit the work of the Miniſtry which God hath laid upon them, rather then the Covenant which the Scotch impoſed. *Judge you what I ſay.* *Nonconf.*

Nonconf. Well, let the Miniſters *ſtand or fall to their own maſter:* their party are three parts of the Kingdome; and were it not well that there were ſome indulgence granted?

Orthod. Sure your Muſter-rolls fail you; you will hardly finde half the Kingdome that way inclined: but the more they are, the more dangerous.

Nonconf. Not if they be indulged; Indulgence uſually weakning that party which perſecution fortifieth. A Chriſtian connivence may diſſipate or bring over that faction, which a rougher oppoſition exaſperates and unites to combinations and confederacies; which are uſually aſſiſted with that popular compaſſion and pity which is allowed all that but ſeem to ſuffer upon the ſacred account of Religion.

Orthod. Where men are perſecuted, they are indeed pitied; and their patience gains more upon the people, then the greateſt torments can upon them: but where they are peeviſh, they have no Proſelytes, unleſs they are indulged too. If we brought you to the ſtake and flame, you might be pitied: but now after twenty years diſturbance, we deſire you to be quiet, and poſſeſs your ſouls in patience, and lay aſide thoſe opinions and practices that miſled you, and troubled us; who will take notice of you? unleſs your opinions ſeem ſo reaſonable, and your numbers ſo conſiderable, that you muſt be forborn with; unleſs we diſtruſt the Authority that enjoyned Uniformity, or the juſtice of it when enjoyned. If the Magiſtrate be reſolved, and the Law fixed, the

the people will return to their ancient duty, the combinations will diſperſe, and the kingdom will generally fall into that order, peace and tranquillity that was lately its glory, and the envy of the world.

If on the other hand, any ſort of men be protected from Authority, ſecured from the danger of Law, and looſe from all reſtraint upon pretence of conſcience, or ſomething which all men may pretend as a tolerable weakneſs, but no man can be ſure but it is an intolerable deſigne; all the looſe, ambitious, proud, prophane, turbulent, covetous, diſcontented, malitious, poor people, (which are yet the greateſt part of the people.) will fall in with the Recuſants or Nonconformiſts upon this ſame pretence of conſcience: under which vizor, cover and diſguiſe, they will manage their worſt deſignes, ſatisfie their moſt unreaſonable paſſions, and promote their moſt dangerous intereſts: when Diſcipline checks them, under this pretence they deride it; when the Law threatneth, they neglect it; when the vigilance of Superiors watcheth them, they regard them not. In a word, Here is a party unaccountable for their opinions and practices; There's the honeſt people that are accountable: Theſe muſt needs obey for conſcience ſake; They may chuſe. How *few* are theſe! how *many* will the other be! If a man be puniſhed in the Biſhops Court, he will turn fanatique to defie them: If another hath run into any miſcarriage, he turns Nonconformiſt, and then he is ſecure. In a word; Give Liberty, and none will be kept under

der Government: Connive, and none will be ruled: Indulge, and we will all *ſtand faſt in the liberty wherein Chriſt hath made us free.* If one ſheep breaks the hedge, the whole flock follows: if the multitude ſee that ſome are allowed, they will all preſume.

Nonconf. Alas! you know you have a great part of the Nation of your way; you may exerciſe Government over them.

Orthod. Very fine! one half of the Nation ſhall be Kings (a Nation of Kings) and Prieſts forſooth, and the other Subjects. Alas! how few are they of any perſwaſion that are willing to be ſubject? Do not you remember that Mr. *Calvin* himſelf ſaith, That *all men by nature deſire to be Kings?* And if they would be willingly ſubject to Law, what need of Governours? No doubt you laugh in your ſleeves at our Courts now, who can onely puniſh their own Friends, while they are ſcorned and contemned by you their Enemies.

Nonconf. We would be ſubject as far as our conſcience would give us leave.

Orthod. That is, as far as you pleaſe. I, I, you would judge the Law; you would debate Conſtitutions, and conſider Injunctions: and if you thought fit, you would ſubmit; if not, you would have them ſuſpended. Did you govern ſo? or can any Government ſtand at that rate?

Nonconf. VVhy? would you have us obey blindfold all that is enjoyned, though againſt our conſciences?

Orthod. VVe would have you do nothing unreaſon-

reaſonably againſt your conſciences, but we would have you let the Magiſtrates make ſuch Laws as are agreeable to their conſciences; and expect they ſhould look not upon your conſciences, which they cannot know; but upon what is juſt and right in making thoſe Laws to which they expect you ſhould ſubmit, either by chearful obedience, or by patient ſufferance.

Conſcience, *you ſay!* It may be opinion, humour, faction, paſſion, or weakneſs. However, your Governour when he makes Laws is not to conſider what you *think*, but what you ought to *do*. I appeal to your ſelf: Muſt not Governors in making Laws have reſpect rather to the certain Principles and Maximes of Government, then to the uncertain humours of men? Did not you do ſo when you governed? A poor Cavalier pleads conſcience; yet he muſt not read Common-prayer: he pleads conſcience; yet he muſt take the Covenant. The Kings Friends ſerved the King for conſcience ſake; yet they muſt be ſequeſtred. The Sectaries pleaded conſcience; but you ſaid, they were intolerable.

You ſaw very wiſely when you were in power, that you muſt follow more what you thought fit, then what others thought ſo; rather what you judged convenient for ſubjects, then what they ſhould judge ſo for themſelves. Make our caſe yours; and what you would and muſt do to others if in power, grant that we muſt and ought to do unto you, now it pleaſes God we are in power.

Nonconf.

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Nonconf. It's pity ſo many faithful people ſhould ſuffer by this Act.

Orthod. It's pity ſo many ſhould ſuffer by the Laws againſt Felony, Murder, Treaſon, *&c.* but what, muſt the Laws therefore be abrogated? I thought the Laws that were made for Tranſgreſſors, muſt not be abrogated becauſe of Tranſgreſſors. Who can help this? Not the Law; that only commands duty: Not the Magiſtrate; he doth according to his conſcience. If men will *willingly* tranſgreſs the Law, they muſt *patiently* ſuffer. The Magiſtrates ways are *equal*; their ways are *unequal.*

Nonconf. They cannot help it: they muſt not go againſt their conſcience.

Orthod. If they muſt not go againſt their conſcience to obey the Law, the Magiſtrate muſt not go againſt his to ſuſpend it. Shall his Majeſty in favour of ſome *few* that ſay they *cannot* obey, give that Liberty which thouſands will take who *will not* obey? For really where there is one tender-conſcienced man who deſires connivence, there are hundreds malitious, ſubtle-deſigning perſons that require ſtrict care and juſtice.

Nonconf. It's dangerous to diſoblige ſo many.

Orthod. Away! away! What have we Government for, if it be dangerous to *be a terrour to evil doers?* If they are honeſt, and men that conſcientiouſly comply with the Principles of Chriſtianity, there is no fear of them. (Do you remember the *Theban* Legion? do you remember the Primitive Chriſtians, that, as *Tertullian* ſaith, filled all the Emperours Caſtles, Cities, Terri-

Territories, yet peaceably ſubmitted?) If they are not ſo, there is no indulgence to be allowed them. *True Chriſtians will be peaceable under perſecution; Troubleſome Perſons will be dangerous under a toleration.* Beſides, this is the way to make void all Laws, for the Offenders to make Parties, and perſwade the world, that thoſe Laws muſt be ſuſpended, becauſe, forſooth, *it's dangerous to diſoblige ſo great a party.* Schiſmaticks, they would have the *Act of Uniformity* diſpenſed with: ſo Traytors they would have the Statutes of Treaſon, and Felons thoſe Laws againſt Felony diſpenſed with. All theſe, if they were in parties, are very *conſiderable* too: what ſhould we do in the end thereof? See Mr. *Leſt.* p. 16.

Nonconf. But will you compare Nonconformity to ſome inconſiderable Ceremonies, to Treaſon againſt the Kings Government? *&c.*

Orthod. Let Ceremonies be as inconſiderable as they will, Obedience is the *great duty of man*, and the *great thing of the Law*; and in that regard Nonconformity is a Treaſon indeed it ſelf: for it is but trying the Kings pulſe, whether it be ſafe to diſobey in a *ſmall matter*, (and indeed the ſmaller the matter, the greater the diſobedience) that they may diſobey him in *a greater.* It muſt never be forgotten, that we began with Ceremonies in ----41. but ended in a Commonwealth in ----49.

Plea

Plea 3.

Nonconf. Is there any harm in indulging honeſt men?

Orthod. Yes; there is this in it: When indulged, they may be Knaves; if kept under, they muſt be honeſt. They may ſet up Schiſm by Authority; they may make Parties; (and to be ſure they will not want a party, who are priviledged with freedome and ſecurity from Law and Government) —— (*all the world would be lawleſs*) they may by *Pride* or *Faction*, by *Schiſm* or *Ambition*, by *Arrogance* or *Ignorance*, by *Sedition* or *Popularity*, by *Vain-glory* or *Envy* and *Diſcontent*, by *Novel Fancies* or *Correſpondence*, keep up Differences, promote Jealouſies, maintain Animoſities, heighten Diſtempers, agree, meet and conſult to endanger the publick peace. Sir, this is the great fallacy; *You think all the world is honeſt*: whereas indeed the whole lieth in wickedneſs, though it can diſguiſe that wickedneſs with fair gloſſes and pretences. And they that govern it, if they will hearken to pretences, none want them: (was there ever a Felon hanged without an argument for excuſe, pity and pardon in his mouth?) eſpecially that plea of conſcience; any Offender may call that conſcience, which none can diſcover but is villany. And, Sir, do you know the Engliſh of that Plea of Conſcience? I 'll tell you: *A mans conſcience is his perſwaſion.* Now when men pretend a liberty to do according to their conſciences, they mean

mean to do onely as they are *perſwaded*, or *judge*, or *think* fit. Would not you bring the world to a fair paſs, if you would bring it to this? What, every man do as he pleaſeth! God forbid.

Nonconf. We are men of no dangerous principles.

Orthod. There are thoſe that writ Books of purpoſe to prove that you are. However, if you had but this one principle, *That Laws ought to be ſuſpended when they are not agreeable to the conſciences and perſwaſions of ſubjects*; you are ſo dangerous, that if you were believed, you would overthrow all Government. Philanax.

Nonconf. It grieves me to ſee Chriſtians perſecute Chriſtians.

Orthod. Chriſtians perſecute not Chriſtians, but Offenders: neither do they perſecute them, but reſtrain them with moderate puniſhment from evil and harm. Alas! they ſet before you *good* and *evil*; chuſe you: you run upon the *danger* and *puniſhment*; they onely deſire you ſhould do your *duty*.

A Stander by. Men cannot read the Bible, nor pray, *&c.*

Honeſt man. Do not ſlander the Government: you may read, pray, and ſerve God with all freedome, in your Cloſets, Families, *&c.* Come, come; you may be as holy as you will, as devout as you pleaſe: no man dares diſturb you in the neceſſary duties of Chriſtianity, which will bring you to heaven. But you muſt not be troubleſome here.

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Plea.

Nonconf. Indulgence would make for the Kings honour and comfort.

Orthod. Kindneſs and Indulgence undid one King; we cannot imagine it would advance another: there is indeed here and there an ingenuous perſon; but the multitude cannot be obliged.

Nonconf. Something may be granted.

Orthod. But ſomething will not ſatisfie. Can you tell where we may ſtop? That may give content to day, which will not do ſo to morrow; and what ſhall we do in the end thereof? That may quiet one party, that may exaſperate the other; eaſe ſome mens conſciences, which may burden others: either do not govern at all, or do not indulge.

Nonconf. Verily the Kingdome is much diſcontented.

Orthod. Yes, and ſo they will be as long as they may hope Diſcontent may do them any good. When once Authority reſolves what is juſt and good, you ſhall ſee men leave the Government to publick Providence, and fall to their particular affairs, as they did in Queen *Elizabeths* and King *James* his time; ſtudying to be quiet, and follow their own buſineſs. And then his Majeſty will have leiſure to look into particular grievances, and redreſs them: particular men muſt look to be neglected when the publick is in danger. And therefore if any are grieved, (as what Government

vernment can be wholly inoffensive?) they would do well to contribute to the publick settlement against the publick danger; and then they may be sure of private remedies and provision against their own pressures.

Superficies. We have felt what this party can do; and therefore it were well to please them.

Insight. We know they could have done nothing, had not his late Majesty, to please them, granted them a power to undo him: they can do nothing when dispersed. What they did, they did by working upon the Kings *necessities*, *inclinations* and *goodness*. It's but providing for his necessities; it's but his restraining his own inclinations; it's but his securing his Revenue, his Strong-holds, his Militia, &c. watching their correspondence, keeping them in all publick occasions of worship, and otherwise, among honest men, and hindering them from any meetings among themselves, and providing for the fundamental Constitution of Parliament, in the choice and management of it, with a due care of corruption in executing, that they bribe not down Law and Government, (for now a Law is no sooner made, but the subtile and the wealthy set up a method of bribery and interest to defeat it in its just designe and intendment) and a stop made by Law in all those gaps of Government, through which they brake out to the late miseries, (each part of the late miscarriages pointing out the proper remedy and Law) you will see that great party fall off from its confederacies, every man returning to duty, peace, order and allegiance,

reſolved to meddle no more with things too high for them; but to live inoffenſively every one under his own *Vine*, every one under his own *Fig-tree*, leading *peaceable and quiet lives in all godlineſs and honeſty*; enjoying that Religion which is honeſt, peaceable, ſincere, pure, decent and orderly; and that liberty which is the beſt, *viz.* a liberty to will what they ſhould, and to do what they ſo will, according to *Religion*, *Reaſon* and *Law*: and conſidering that ſeeing they troubled themſelves for the ſhadow of Religion and Liberty, to the hazard of both, *they have done very fooliſhly, they will do ſo no more.*

Plea 5.

Nonconf. Verily the good people of this Nation deſerved well of his Majeſty and his Father.

Orthod. Let the world judge that. However, the Papiſts ſay they have deſerved well of them; would you have them therefore tolerated? Is that your way? to do your duty in one particular, that you may refuſe it in twenty? What, you have been ſo good ſubjects, I 'll warrant you, that you may now preſume to be none? You have ſerved the King ſo long, that now you may be Kings your ſelves? There is Treaſon, it ſeems, in a Presbyterians duty: for he doth that once or twice, that he may afterwards do what he pleaſeth. And what did you deſerve of the King? The Prophane will ſay, *Halters.* But *you contributed to his reſtauration:* to much purpoſe:

poſe: now he is reſtored, you ſet up an opinion, *That he ſhould preſs no man to obey him, further then the man thinks fit.* Or what did you reſtore the King for? What need of him, if every man muſt live according to his conſcience? Me thinks you ſhew tricks with the King. As a Mountebank, he cuts, and then heals himſelf; breaks a head, and then makes a playſter: ſo you teach that which may depoſe the King, that you may have the honour to reſtore him: and when he is reſtored, then again you draw forth (like good ſcribes) new and old, that you may depoſe him again. For in good ſadneſs, a King whoſe people are *taught to live, to ſpeak, and act according to their own perſwaſions, and not according to his Laws, is depoſed.* For ſet up Liberty, then follows Petitions, and then Heart-burnings, with fears and jealouſies; at laſt a Tumult, a War, a Conqueſt, Murther, and a Commonwealth.

Sir, if the Queſtion were, Whether notwithſtanding all your miſcarriages you ſhould have as much priviledge as we, we would never open our mouths: but now the Queſtion being, VVhether you are not Judges of Law, or no; whether the Law ſhall not be altered or ſuſpended as you pleaſe: *i.e.* though we have a King, whether we ſhall not be governed by you, we cannot endure that.

Nonconf. In good truth we deſire to be faithful to the King.

Orthod. Yes, in the defence of Religion, *i.e.* of your perſwaſions, as you ſay in the Covenant, and as you often told the *Scotch.* VVill you declare you *King.* *Anſwer to Scotch Papers concerning the*

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you are not bound by the Covenant to alter the Government? If you will, you are to us as our brethren: if you will not, (as you all refuse) how can you be faithful to him, who are bound to undo him? Will you declare against the late War, or will you not? If you will, we embrace you: if not, we cannot trust you. He that will not disown the last War, is free to another. Those tender Consciences that cannot renounce that Position, *viz. The Kings Person may be resisted by his Authority*, must not be indulged, unless we suffer men that have escaped freely for one VVar, to sow the seeds of another.

Nonconf. VVould his Majesty had no worse enemies then we.

Orthod. I say as that *Honest Gentleman*, I wish him better friends. He hath no enemies now in the Christian world but you: and really we took you for his enemies so, that if there were an *Hue* and *Cry* against the Kings enemies, we must needs stay you upon suspition. It's true, you may mean no harm to us or his Majesty, but may ruine both. There was no harm (they said) intended his late Majesty, yet he was murthered. And to deal truly with ye, this one thing (*To perswade the people that they must submit to no Law but what they can approve of; and that they must approve of none but what is the Word of God*) if received, would overturn all the world. Until you burn all your Sermons and Pamphlets, whereby you raised and continued the late VVar, as the *Exorcists* did their Conjuring Books, and disown the dangerous Positions vented in them out of your

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own calling: Until you undeceive all those poor souls you have deluded these twenty years, removed all those fallacies you brought into the world; you will be suspected as dangerous, watched as seditious and turbulent as long as you are a people; and thank your selves for it.

Nonconf. What is *past*, is pardoned; for the *time to come*, some might be favourably dealt with.

Orthod. It is an ill requital of the pardon you have for former miscarriages, to desire liberty to commit more. Your Actions indeed are past, but the Principles and Opinions upon which they were grounded, remain still, to our great disturbance and danger.

Nonconf. It will bear ill in forreign parts, that Protestants in *England* should be put to the sad choice of either going against their consciences, in doing what they think they ought not to do; or leave the Land, and all that was near and dear to them.

Orthod. It will bear as ill that you would rather leave your Callings and Countries then declare the late War, which all Nations abhor, unlawful; or renounce that Covenant which obliged you to overthrow the Government of your native Country. Forreign Nations will think it no strange thing, that they who would not *obey*, cannot live *here*: and you will finde, that if you pretend conscience against their Laws, you must take your leave of their Country too. But in earnest, is there no Mean left you between *leaving your Country*, or *going against your consciences?* May you

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not quietly ſubmit at home? poſſeſs your ſouls in patience? and retire to conſider the caſe impartially, to debate it with your ſelves deliberately, to look into the Reaſons on all ſides exactly, which you could not do in the hurry and tumult of the late times? It may be you are miſtaken: for, alas! you are *men*; and that time, experience, ſtudy and converſe with ſober men, may open your eyes, and reclaim you from theſe ſcandalous errours and miſcarriages. However, forreign States will quickly ſmell you out, when they hear that the Queſtion between you and your Soveraign was; Whether *you ſhould do as he thought*, or *as you thought fit?* whether you ſhould do what he *enjoyned*, or what you *pleaſed?* whether the Law ſhould be ſuſpended becauſe you thought it *unlawful*, or whether it ſhould be executed becauſe your Superiours judged it *neceſſary?* whether Acts of Parliament ſhould be made according to the conſciences of a *few ſubjects*, or according to the conſcience of the *whole Kingdome?* All the world is governed not according to the Opinions, Scruples and Perſwaſions of ſome ſingular perſons, but according to the Reaſons of lawful Authority, and the publick advice of ſupreme Magiſtrates: whom all the world makes the final Judge of right and wrong in this world, and from whom there is no appeal but to Heaven.

Nonconf. What, not in caſe of Errour, Injuſtice and Oppreſſion?

Orthod. No. For to whom ſhould you appeal? Not to the people; for they may erre:

Not

Not to your own consciences; for they may erre. This one thing, *viz. That the people may judge their Princes Laws and Actions*, undoes the world, makes Kings cheap, and people foolish: so foolish, that they neglect what chiefly concerns them, being taken up with the great things of Law and Government.

Nonconf. Shall we give up our selves then by an implicite obedience to the Authority of Superiours?

Orthod. If you are not assured from Scripture that what is enjoyned is evil, you are ingenuously to presume, that your Superiours know what is best better then your selves. Besides, they desire not to tie your judgement to theirs, but to restrain your practices. They judge not what you are to *think*, but what you are to *do*: nor yet what you are to do simply, but what they can suffer you to do as you are their subjects.

Nonconf. Well, I would wish his Majesty no more harm then a power to indulge some well-meaning persons.

Orthod. Truely his Majesty hath as much power that way as you could wish him: but it is generally thought, that if his Majesty should favour some men, he would never be able to endure either their importunities who pretend to that favour, or their envy and hatred that are excluded from it. If any, why not all? Every man pretends his own perswasion and conscience: why should not every man, if any man, be tolerated?

Nonconf.

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Nonconf. Some are turbulent.

Orthod. That is, some *live*, as others *teach*: some only *think dangerously*, others *act desperately*: some shall have liberty to *teach* men sedition, when others shall be punished that *practise* it.

SECT.

SECT. 2.

News from beyond Sea.

Orthod. BUt do you hear what News abroad?

Nonconf. No.

Orthod. Then I will tell you. Here is a Paper come from beyond Sea, which will inform you what ſenſe other Nations have of your propoſal of Indulgence.

Nonconf. I pray let us ſee it.

Inſtances to make it appear that Indulgence overthrows every thing that hath been eſtabliſhed in the world.

There was in *England* a Church renowned in the world for the ſoundneſs of its Faith and Doctrine, for the ſolemnity of its Devotion, for the decencie and innocencie of its Diſcipline and Ceremonies, for the holineſs and worth of its Members, for the reverence of its Laws and Conſtitutions, and the Primitive majeſty of its Government; ſo ſetled, enjoyned, ſtated and uſed, as they were then not according to every mans fancie and humour, but according to the judgement of the Law, which beſt ſet forth the publick minde and meaning of that reformed Church. Yes, alas! there was ſuch a Church. Now onely the name of a Church: for out of it have riſen *men ſpeaking perverſe things*; *men* maintaining many moſt

moſt pernicious principles: but among the reſt, theſe ſad Poſitions; which if allowed, would overturn all the Churches and States in *Chriſtendome*: viz.

That Magiſtrates are accomptable to the People.

That private Opinions may ſuſpend publick Laws.

That Authority muſt not over-rule Diſſenters, but they may over-rule Authority.

That Governours *ought to do as their Subjects will, but* They *need not do as their Governours will.*

That every man is the ſupreme Judge of his own duty.

That Magiſtrates have no more to do but to conſult with the Opinions, Judgements and Conſciences of their Subjects, and to make Laws accordingly.

And, That Parents and Maſters muſt enjoyn no more upon their Children and Servants then they know they will do.

In a word, there is no Judge, it ſeems, that may by Authority from God ſet bounds to the endleſs fancies and thoughts, or prevent the danger that may ariſe from thoſe thoughts and fancies; and keep up that one truth, and the one Rule of right, in that great variety of

of opinions. See here what Petitions they would offer in *England* againſt all that is ſetled and eſtabliſhed!

To the honourable, the Parliament of England.

1. WHereas Magiſtrates ordained of God in Civil Affairs, wherein we are ready to obey them, have taken upon them to meddle with the Affairs of the Church, to impoſe upon tender conſciences, and give them Laws in Chriſts ſtead: ſome of us humbly propoſe they may leave Eccleſiaſtical affairs to the Church: others deſire in much meekneſs that their conſciences may be left to Chriſt, the onely Law-giver. *And your Petitioners ſhall pray*, &c. *See Confeſ. of Faith of Congreg. Churches at* Savoy, 1659

Bellarmine, Zuarez, &c. for the Papiſts. *Rutherford, Gilleſpy*, for the Scotch Presbyters. *Tho. Goodwin, Jo. Symſon, Tho. Brooks, H. Jeſſey, H. Knollys.*

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2. WHereas Religion hath been theſe many years impoſed upon ſevere penalties, to the great grief of tender conſciences, who can do nothing in Religion by conſtraint, but willingly; we humbly intreat that all may be free to make ſuch profeſſions, and to allow them-

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selves such practices in Religion as the Lord may set upon their hearts, according to the measure of their grace and light. *And*, &c.

R. Baxter, Jo. Owen, Ralph Venning, Joseph Caryl, John Tombes.

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3. WHereas there is a form of Common-prayer, a Book of Articles, Canons and Injunctions, much against many of our private perswasions and judgements, established by Law; we desire that notwithstanding these foresaid Establishments, we and others may every one enjoy his own perswasion, and worship God his own way. *And*, &c.

Ed. Calamy, Lazarus Seaman, G. Griffith, Jo. Goodwin, Philip Nye, Jer. Ives, Will. Coxe, &c.

Whereupon, *die Sab. Mart.* 11. 1663. it was ordered, That upon the humble Petition of the persons aforesaid, upon *Wednesday* next all Dissenters be called before a Committee appointed for that purpose, to subscribe to what they can in Conscience of what is established.

Wed

Wednesday, *Mart.* 25. N.S. 1663.

At the Committee for Subscriptions in Star-Chamber.

1. The Articles were proposed, then the Canons, and lastly the Book of Common-prayer, and Administration of the Sacraments, and the Consecration of Priests and Deacons; and their Returns taken to all. The first Article was read as followeth.

Article 1.

Of Faith in the holy Trinity.

THere is but 1 one living, and true God, everlasting, without Body, Parts, or passions, of infinite Power, Wisdom, and Goodness: 2 the Maker, and Preserver of all things, both visible, and invisible. 3 And in unity of this God-head there be three Persons, of one Substance, Power, and Eternity, the Father, the Son, and the Holy Ghost.

To which this return was made:

"Whereas some of us are not yet satisfied "con-

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Cat. Racov. Featl. Dipper dipped, Disp. Fam. love, *H.8.* Leviathan, Calv. Ep. Pager, Harr. Rosse, ibid.

" concerning the (a) Being, Nature, and Pro-
" vidence of a Deity: And others of us look
" upon those words, * *Three Persons, Tri-*
" *nity in Unity*, as School-niceties rather then
" matters of Faith; we desire we may enjoy
" the native freedome of our thoughts.

(a) *T. Hobbs, F. Osburn, T. Browne.*
* *John Rogers, John Biddle, Chr. Feake.*

Article 2.

Of the Word of God, which was made very man.

THe Son, which is 1 the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one substance with the Father, 2 took mans nature in the womb of the blessed Virgin, of her substance: so that 3 two whole and perfect natures, that is to say, the God-head and Man-hood, were joyned in one person, never to be divided, whereof is one Christ, very God, and very man: who suffered, was crucified, dead and buried, to reconcile his Father to us; and to be a sacrifice, not onely for original guilt, but also for all actual sins of men. 1. Be-

" 1. Because we are not sure Christ is God, " co-equal with the Father : 2. Because " some of us think all that is written of him " an Allegory : 3. Others of us think he " suffered not for all mankind: We crave In- " dulgence in this particular.

See Owen against Biddle. Zwin. cont. Anab. Bez Ep. 17. Camb. Eliz. Anno 1588. Vid. Hist. D. George H. N. Proph. Spirit, c. 19. Sect. 9. See Testim. Try. J. Twisse against Hoard.

1. *Biddle, Francis Ket*, &c. in the behalf of many that believe one God. 2. *Richard Cordell, A. Gill, Jo. Coppin, J. Naylor, R. Foxe*, in their behalf that will worship none that is a man. 3. *William Twisse*, in their behalf who believe that Christ died for the Elect.

Article 3.

Of the going down of Christ into hell.

AS Christ died for us, and was buried: so also it is to be believed, that he went down into Hell.

" This point of *Christs descent*, is so doubt- " fully controverted, and so newly inserted " into the Belief, that we desire to be excu- " sed Subscription.

1. Ref. Pastor Postscript. 2. Against Smith. 3. Catechism. Vid. Parker de Desc. Christi.

1. *Richard Baxter.* 2. *Carlile.* 3. *Assembly of Divines.*

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Article 4.

Of the Reſurrection of Chriſt.

CHriſt did truely ariſe again from death, and took again his body, with fleſh, bones, and all things appertaining to the perfection of mans nature, wherewith he aſcended into heaven, and there ſitteth until he return to judge all men at the laſt day.

1. Vid. Diſp. Allens Confeſſ.
2. Papiſts Paſſim.
3. See Meade, Tillinghaſt.

"1. Some of us humbly conceive that the "Reſurrection and the laſt Judgement is a "Myſtery or an Allegory to be fulfilled in us. "2. Others of us believe Chriſts body every "where. 3. Others of us think Chriſt ſhall "reign a thouſand years before the laſt day: "and therefore deſire a toleration in theſe O-"pinions, and a freedome from any ſubſcri-"ption to this Article.

1. *Cordel*, and all High-attainers. 2. *Bellarmine*, *W. Mountague*, and *Ubiquitarians*. 3. *Caryl*, Dr. *Homes*, *Jer. Ives*, *and all Millenaries*.

Article

Article 5.

Of the Holy Ghoſt.

THE holy Ghoſt proceeding from the Father and the Son, is of one ſubſtance, majeſty and glory with the Father and the Son, very and eternal God.

"We are perſwaded that the holy Ghoſt "is but Gods work within us: we would be "at liberty as to this Article.

Jo. Hamont, Will. Golver, Ed. Symons, N. Mork, Jo. Hutchinſon, Paul Hobſon.

Vid. Hutch. Image of God, c. 24. p. 112. Zanch. de 3 El. l. 4. c. 1. Holinſh. 1588. Bredwel againſt Golver. H N. Sp. Land. Pref. Sect. 14. Lond. M. Teſtim.

Article 6.

Of the ſufficiency of the holy Scripture for ſalvation.

HOly Scripture containeth all things neceſſary for ſalvation: ſo that whatſoever is not read therein, nor may be proved thereby, is not to be required of any man, that it ſhould be believed

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as an Article of the Faith, or be thought requiſite and neceſſary to ſalvation. In the name of the holy Scripture we do underſtand thoſe Canonical Books of the Old and New Teſtament, of whoſe authority was never any doubt in the Church.

Of the names and number of the Canonical Books.

Geneſis.
Exodus.
Leviticus.
Numbers.
Deuteronomy.
Joſhua.
Judges.
Ruth.
The 1 Book of Samuel.
The 2 Book of Samuel.
The 1 Book of Kings.
The 2 Book of Kings.
The 1 Book of Chronicles.
The 2 Book of Chronicles.
The 1 Book of Eſdras.
The 2 Book of Eſdras.
The Book of Eſther.
The Book of Job.

The Pſalms.
The Proverbs.
Eccleſiaſtes, *or* The Preacher.
Canticles, *or* Song of Solomon.
4 Prophets the greater.
12 Prophets the leſs.

And the other Books (as *Hierome* ſaith) the Church doth read for example of life, and inſtruction of manners; but yet doth it not apply to ſtabliſh any Doctrine: ſuch are theſe following.

The 3 Book of Eſdras.
The 4 Book of Eſdras.
The Book of Tobias.
The Book of Judith.
The reſt of the Book of Heſter.
The Book of Wiſdome.
Jeſus the ſon of Sirach.
Baruch the Prophet.
Song of the three Children.
The Story of Suſanna.
Of Bel and the Dragon.
The Prayer of Manaſſes.
The 1 Book of Maccabees.
The 2 Book of Maccabees.

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All the Books of the New Testament, as they are commonly received, we do receive, and accompt them for Canonical.

1. See Dr. Coz. of the Canon-books. Whit. contr. Bellarm. de script. q. 1. c. 3. 2. See Gerard. Com. place, 3. Christs tears, p. 60.

" 1. Some of us believe the Scripture is " not perfect without the Apocrypha and " Tradition. 2. Some of us cannot own all " the Canonical Books, commonly so called. " 3. Some of us live by the Spirit, and not by " the Letter: we therefore pray we may be " indulged with as to this Article.

1. *Bellarmine*, and all Papists. 2. *Alihamorus*, *Wigandus*, &c. and the Lutherans. 3. *John Nash*, *Jo. Foxe*, *Will. Rich*, *P. Fisher*, and all Fanaticks.

Artitle 7.

Of the Old Testament.

THe Old Testament is not contrary to the New. For both in the Old and New Testament everlasting life is offered to mankinde by Christ, who is the onely Mediator between God and man, being both God and man.

Wherefore they are not to be heard, which

which feign, that the old Fathers did look onely for transitory promises.

Although the Law given from God by *Moses*, as touching Ceremonies and Rites, do not binde Christian men; nor the civil Precepts thereof ought of necessity to be received in any Commonwealth: yet, notwithstanding, no Christian man whatsoever is free from the obedience of the Commandments, which are called Moral.

"1. There are of us that think the Old "Testament is abrogated. 2. That think all "the Histories of it an Allegory. 3. Some "of us think our selves bound to the Judaical "Law, in Sabbaths, *&c.* 4. Others of us "think that we are tied to the Judicial Law; "and that the Bible should be the Law of the "Land. 5. Some of us think that we are "not under the Law, but under Grace; and "that it is not fit to preach the Law and its "terrour.

1. Vid. Bull, adv. Anab. l. 1. c. 14. 2. H. N. Sp. Land. c. 18, 19, 20. 3. Dr. Bound Sabbath. 4. Reply, Sect 12. 5. Vid. Bred. Desert. p. 119

1. *Anabaptists Germ.* 2. *H. Nichols, Al. Gill, J. Cordwel.* 3. Dr. *Bound*, *H. Jessey*, &c. 4. *Tho. Cartwi. Barbones Parliament, All Commonwealths-men.* 5. *Glover, Paul Hobson, Bannister, and all Antinomians and Libertines.*

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Article 8.

Of the three Creeds.

THe three Creeds, *Nicene* Creed, *Athanaſius* Creed, and that which is commonly called the *Apoſtles* Creed, ought throughly to be received, and believed. For they may be proved by moſt certain Warrants of holy Scripture.

Bar. Diſp. P. 75. "There are not two of us that can agree "in any one Article of the three Creeds; "therefore we deſire we may not be preſſed "to ſubſcribe them: beſides that they are "humane Inventions, and too narrow Con-"feſſions of Faith.

J. Barrow, T. Cartwright, Will. Wright, J. Williams.

Article 9.

Of Original, or Birth-ſin.

ORiginal ſin ſtandeth not in the following of *Adam*, as the *Pela-*

gians

ians do vainly talk; but it is the fault and corruption of the nature of every man, that naturally is engendred of the off-ſpring of *Adam*, whereby man is very far gone from original righteouſneſs, and is inclined to evil, ſo that the fleſh luſteth againſt the ſpirit; and therefore in every perſon, born into the world, it deſerveth Gods wrath and damnation.

And this infection of nature doth remain, yea in them that are regenerated, whereby the luſt of the Fleſh, called in *Greek* φρόνημα σαρκὸς, which ſome do expound *the Wiſdom*, ſome *the Senſuality*, ſome *the Affection*, ſome *the Deſire of the Fleſh*, is not ſubject to the Law of God. And although there is no condemnation for them that believe and are baptized; yet the Apoſtle doth confeſs, that Concupiſcence and Luſt hath of it ſelf the nature of ſin.

"1. Some of us think Original ſin is either none, or next to none; 2. And that the godly are without ſin: and therefore we hope we may forbear ſubſcribing to this Article.

1. *Papiſts*, *Libertines*. 2. *The Perfectiſts*, *the Adamites*. 3. *Cordwel*, *and all the Allegoriſts*, *with the Roſie-crucians*. *Arti-*

1. Aq. 4. Diſt. 16. Pet. Lomb. l. 2. Diſt. 32. Diſplay of Allens Confeſſion.

H. N. Documents ſent, c. 2. Sect. 1.

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Article 10.

Of Free-Will.

THe condition of man, after the Fa
of *Adam*, is ſuch, that he canno
turn, and prepare himſelf by his ow
natural ſtrength, and good works, t
faith, and calling upon God: wher
fore we have no power to do goo
works pleaſant and acceptable to Go
without the grace of God preventin
us, that we may have a good will, an
working with us when we have th
good will.

Sermon at Somerſet-houſe in 53.

"Some of us think we are to ſit ſtill, a
"wait, doing nothing, but letting God d
"all; and we are not willing to ſubſcri
"this Article.

Jo. Coppin.

Article 11.

Of the Juſtification of Man.

WE are accounted righteous befo
God, onely for the merits of o
Lor

Lord and Saviour Jeſus Chriſt, by Faith, and not for our own good works or deſervings. Wherefore that we are juſtified by Faith onely, is moſt wholeſome Doctrine, and very full of comfort, &c.

" 1. We cannot embrace this Article; " for ſome of us think we are juſtified by " works, and ſaved by our merits. 2. O- " thers of us think we are juſtified by Gods " mercy, without regard to our Faith, or " Chriſts merits. 3. And others of us think " that Juſtification is the ſhedding of the holy " Spirit into our hearts.

1. Rhem. Teſt. on Jo. 13. 10. Bell. de juſtif. Concil. Trent, Seſſ. 6. c. 9.
2. Bale Myſt. Iniq. p. 53. Hudſons Gods Love, p. 6.
3. Diſplay.

1. *Papiſts.* 2. *Libertines, Humani.* 3. *Family of Love, Quakers.*

Article 12.

Of Good Works.

ALbeit that Works, which are the Fruits of Faith, and follow after Juſtification, cannot put away our ſins, and endure the Severity of Gods judgement: yet are they pleaſing, and acceptable to God in Chriſt, and do ſpring

ſpring out neceſſarily of a true and lively Faith; inſomuch that by them a Faith may be as evidently known, as a Tree diſcerned by the Fruit.

Allen Conf. their books every where. Diſplay See Gangræna Teſt. London-Miniſters.

"1. Some of us being aſſured that ſeeing "we are not juſtified by works, we may live "as we liſt; 2. And do what we will, we can- "not ſin: We hope we may be indulged "though we ſubſcribe not this twelfth Ar- "ticle.

1. *Libertines*, as *Collier*, *Stocke*, *Evans*. 2. *Coxe*, *Edwards*, &c.

"The 13. 14 and 15 Articles we cannot "ſubſcribe.

Bellarmine, *Aubigney*, *Mountague*, *ſome Libertines*.

Article 16.

Of ſin after Baptiſm.

NOt every deadly ſin willingly committed after Baptiſm, is ſin againſt the Holy Ghoſt, and unpardonable. Wherefore the grant of Repentance is not to be denied to ſuch, as fall

fall into ſin after Baptiſm. After we have received the Holy Ghoſt, we may depart from grace given, and fall into ſin; and by the grace of God (we may) riſe again, and amend our lives: and therefore they are to be condemned, which ſay, they can no more ſin, as long as they live here, or deny place of forgiveneſs to ſuch as truly repent.

1. Holinſh. Chron. f. 1198

" 1. Some of us have taught that Chriſt " was a ſinful man. 2. Others of us have " taught that they are perfect.

Diſcovery of Familiſt. 2. Anſwer to the Family of Love, Lib. 3.

1. *Matth. Hamant, Nich. Wiel, Swinghfeldius.* 2. *Chriſtopher Vitel, Will. Riley, Ed. Foxwiſts*, &c. *Melchior Hoffman.*

Calvin, contr. Libert. fol. 217 Crying voice, Sect. 6. Bulling adv. Anab. l. 2. c. 12. Gfford Repel.

"We deſire not to ſubſcribe to the 17 " Article about Predeſtination and Election, " becauſe of the many thouſands of us, there " are not two agreed in that point.

See Strongs ſubmiſſion of will of man to the will of God.

William Twiſſe, Moulin, Rich. Baxter, &c. *John Owen, and the Papiſts.*

H. N. Evang. c. 13. Sect. 6.

" Beſides, we intend not that the Word of " God ſhould be our direction in all our acti- " ons: for ſome of us will live by the Spirit, " by

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"by Revelations, by obſerving Gods out-
"goings in his Providences, or by our own
"conſciences.

All the Libertines.

Article 18.

Of obtaining eternal ſalvation onely by the Name of Chriſt.

THey are alſo to be had accurſed, that preſume to ſay, that every man ſhall be ſaved by the Law, or Sect, which he profeſſeth, ſo that he be diligent to frame his life according to that Law, and the light of Nature. For Holy Scripture doth ſet out unto us, onely in the Name of Jeſus Chriſt, whereby men muſt be ſaved.

* Pagan, Debt and Dowry. H. N. Pref. to the Reform. Sect. 2.6. Vid. Conſp. for Indend. Reform. & Rogers Articles. Teſt. Lond. Miniſters.

"1. We are moſt of us of opinion, that
"every man may be ſaved in his Religion, if
"he live according to it; 2. and that we are
"ſaved onely by Chriſt within us: and there-
"fore cannot ſubſcribe that Article.

1. *All the Sectaries.* * *John Goodwin.*
2. *H. Nichols, Jo. Fiſher, Will. Bridges.*

Articles

rticles 19, 20, 21.

"We hope you will not expect we should subscribe, when you know, 1. Some of us say there is no true Church in the world. 2. Others think if there be any, it is not visible at all. 3. Others think there is no Church triumphant, no Heaven but here. 4. Others think there is no Church Catholick, the Church being onely they of their party, and of their way. 5. Every one of us hath his own marks for the Church. 6. And some of us think the Church should be above the ordinary marks, the Word and Sacraments, and all Ordinances. 7. Many of us think that the Church cannot erre in Faith or Manners. 8. Some of us believe the Church hath authority in necessary matters of Faith. 9. Others say she hath not authority in ordinary matters of Ceremonies. 10. We desire a liberty to interpret the Scripture allegorically, mystically, &c. and that we be not tied to an Analogie of Faith. 11. We think private persons may assemble without the Princes consent in Synods. 12. And some of us think Councils cannot erre; and that their Decrees are equal to the Word of God. We hope then we may be indulged in these particulars.

1. *Barrow, Whitehead, Canne, Fisher.* 2. *Libertines, Anabaptists, Seekers.* 3. *Jo. Allen, Will.*

1. Vid. Browns Answer to Mr. Cart. p. 39. Barrows Discov. p. 53. Ainsw. Polit. 2. Seeking of truth, p. 56. 3. Allens Confes. H. N. Doc. sent, c. 6. Proph. c. 16. Caanan, c. 18. 4. See the Papists pretence for *Rome*, and the Sectaries for their divided Congregations. 5. Vid. Staplet. Fortress, Cartwright of the Church, Barrows Answer to Cartwr. p. 13. 9. T. C. Reply. p. 120. Rutherford of Church-government, 10. Vid. Calv, Alex. Gill. See K. Decl. Arthington against Seduction Saints. 11. See Beza, 1639. Ep. 68.

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Will. Cope, Jo. Coppin. 4. *Donatists, Papist and all Congregational men.* 5. *Tho. Cartwright, Jo. Canne, Will. Fisher.* 6. *High attainers.* 7. *Papists, Anabaptists, and Family of Love.* 8. *Papists.* 9. *All they of the Separation, who say, they are bound to no creature; that they will joyn themselves to that people among whom the Lords worship is free, and not bound, and left to Christian liberty.* 10. *Libertines.* 11. *The Disciplinarians.* 12. *Papists.* See *Bellarmine* de Concil. &c.

"To the 22 Article of Purgatory, the 24
"25, 28, 29, the 30, of the Sacraments and
"Prayer in an unknown tongue, the 31 of the
"Oblation of Christ upon the Cross, the 32
"of Priests Marriage, and the 34 of the Traditions of the Church, we cannot subscribe;
"and therefore desire in that respect a Christian forbearance and toleration.

Walter Mountague, H. Medcalf, Will. Chamberlain, and all the Papists. Others above Ordinances, who say, Sacraments were for the first planting of the Church.

Article

Article 23.

Of Miniſtring in the Congregation.

IT is not lawful for any man to take upon him the Office of publick Preaching, or Miniſtring the Sacraments in the Congregation, before he be lawfully called, and ſent to execute the ſame. And thoſe we ought to judge lawfully called, and ſent, which be choſen and called to this work by men, who have publick authority given unto them in the Congregation, to call, and ſend Miniſters into the Lords Vineyard.

"1. Some of us are perſwaded that all "whoſe hearts the Lord moves, may under- "take the work of the Miniſtry. 2. That a- "ny man ſo moved, may give the Sacraments. "3. Some of us think there is no lawful Mini- "ſtry in the Church, that can ſhew the right "calling to that Office. 4. And many of us "are of opinion, that in theſe days there are "no Miniſters but by immediate calling from "God, and not by men; and that Miniſters "are to be choſen by the people. Now we

1. Preacher ſent. Pulpit-guard routed. Sleid. Com. l. 5.
2. Learned Diſcourſe.
3. Bar. Diſcovery, p. 104.

E hope

"hope we may be indulged with as to ſub-
"ſcription to this Article.

1. *Giles Collier*, Jer. *Ives*, *and all gifted men.* 2. *Papiſts for Womens Baptiſm*, *Tho. Proby*, Jo. *Alford.* 3. *Barrow*, *Martin Mar-Prieſt.* 4. *Joſ. Caryl*, *Tho. Brooks*, *R. Venning*, *Tho. Meade*, *He. Jeſſey*, *J. Pendarvis*, *J. Tillinghaſt*, &c.

Article 26.

Of the unworthineſs of the Miniſters, which hinders not the effect of the Sacraments.

ALthough in the Viſible Church the Evil be ever mingled with the Good, and ſometime the Evil have chief Authority in the Miniſtration of the VVord and *Sacraments:* yet foraſmuch as they do not the ſame in their own name, but in *Chriſt*'s, and do miniſter by his Commiſſion and authority, we may uſe their Miniſtry, both in hearing the VVord of God, and in the receiving the *Sacraments.* Neither is the Effect of *Chriſts* Ordinance taken away by their wickedneſs, nor the Grace of Gods Gifts diminiſhed from ſuch,

ſuch, as by faith, and rightly, do receive the *Sacraments* miniſtred unto them; which are Effectual, becauſe of *Chriſts* inſtitution and promiſe, although they be miniſtred by evil men.

Nethertheleſs it appertaineth to the Diſcipline of the Church, that enquiry be made of evil Miniſters; and that they be accuſed by thoſe, that have knowledge of their offences; and finally, being found guilty, by juſt judgment be depoſed.

"1. We have many of us ſo good opinion "of our godly and faithful Miniſters, that we "think we cannot profit under any other: ſo "that we cannot ſay, that Ordinances depend "not ſomething upon the Miniſter.

1. Rhem. T. Annot. Tit. 3. 10. Bellar. de Sacramentis.

1. *Papiſts for the Prieſts intention.* 2. *All they that heap to themſelves teachers, having itching ears.*

Article 27.

Of Baptiſm.

Baptiſm is not onely as Sign of profeſſion, and Mark of Difference,

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whereby *Christian* men are discerned from other, that be not *Christened*; but it is also a Sign of Regeneration, or New Birth, whereby, as by an Instrument, they, that receive *Baptism* rightly, are grafted into the Church, the Promises of the forgiveness of sin, and of our Adoption to be the Sons of God, by the Holy Ghost, are visibly signified, and sealed, Faith is confirmed, and Grace encreased by virtue of Prayer unto God.

The *Baptism* of young Children is in any wise to be retained in the *Church*, as most agreeable with the Institution of *Christ*.

Tombes of Pædob.

"1. It's well known that many of us own "no Baptism of Children: 2. Nor indeed "any but that of the holy Ghost: and we "hope this Article will not be urged upon "tender consciences.

* Baptism of the Holy Ghost. Hills Reas. 14. Vanity of childish Baptism.

1. *John Tombes, H. Jessey, J. Pendarvis, Jer. Ives, B. Coxe.* 2. * *Jo. Fish, Will. Whitehead*, &c. *Ed. Symons.*

Article

Article 33.

Of Excommunicate persons, how they are to be avoided.

That Person, which by open denunciation of the *Church* is right cut off from the Unity of the Church, and *Excommunicated*, ought to be taken of the whole multitude of the Faithful, as an *Heathen*, and *Publican*; until he be openly reconciled by Penance, and received into the *Church* by a Judge that hath authority thereto.

"We are so divided about the manner, the "subject, effect, and the management of Ex- "communication, that we cannot with a good "conscience subscribe to this Article. De Excommunicatione

Erastus, *Lewis du Moulin*, *Mart. Mar-Prelate*. * *Tho. Cartwright*, *all Disciplinarians*. * Demonst. Discipl. *Barrow*, *Cradocke*, *Burrowes*, *Nye*.

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Article 34.

Of the Traditions of the Church.

IT is not neceſſary that Traditions and Ceremonies be in all places one, or utterly like: for at all times they have been divers, and changed, according to diverſity of Countries, Times, and mens Manners; ſo that nothing be ordained againſt Gods VVord. VVhoſoever, through his private judgement, willingly, and purpoſely doth openly break the Traditions and Ceremonies of the *Church*, which be not repugnant to the Word of God, and be ordained, and approved by Common Authority, ought to be rebuked openly (that others may fear to do the like) as he, that offendeth againſt the Common order of the *Church*, and woundeth the conſciences of the weak Brethren. Every Particular or National *Church* hath authority to ordain, change and aboliſh *Ceremonies*, or *Rites* of the *Church*, ordained only by mans authority, ſo that all things be done to edifying.

Article

Article 35.

Of Homilies.

THe ſecond Book of *Homilies*, the ſeveral Titles whereof we have joyned under this *Article*, doth contain a godly and wholeſome Doctrine, and neceſſary for theſe times; as doth the former Book of *Homilies*, which were ſet forth in time of *Edward the Sixth*: and therefore we judge them to be read in *Churches* by the Miniſters diligently and diſtinctly, that they may be underſtood of the people.

Of the Names of the Homilies.

1. Of the right uſe of the *Church*.
2. Againſt peril of *Idolatry*.
3. Of the repairing and keeping clean of *Churches*.
4. Of good works, firſt of *Faſting*.
5. Againſt *Gluttony* and *Drunkenneſs*.
6. Againſt exceſs of *Apparel*.
7. Of *Prayer*.
8. Of the Place and Time of *Prayer*.

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9. That *Common-Prayers* and *Sacraments* ought to be miniſtred in a known Tongue.

10. Of the reverend eſtimation of *Gods Word*.

11. Of *Alms-doing*.

12. Of the *Nativity* of *Chriſt*.

13. Of the *Paſſion* of *Chriſt*.

14. Of the *Reſurrection* of *Chriſt*.

15. Of the worthy receiving of the *Sacrament* of the Body and Blood of *Chriſt*.

16. Of the gifts of the *Holy Ghoſt*.

17. For the *Rogation-days*.

18. Of the ſtate of *Matrimony*.

19. Of *Repentance*.

20. Againſt *Idleneſs*.

21. Againſt *Rebellion*.

See all the contr. between the Separatiſts and the Church of *England*.

1 Admon. to the Parl. 1.

"1. Indeed we cannot with a ſafe conſci-
"ence yeild to any humane Ceremonies or
"Impoſitions. O urge us not with this Ar-
"ticle, which the faithful will periſh rather
"then allow! O this is the great ſtumbling-
"block, that we muſt obey the Church. O
"may it be removed out of the way! And
"withal, 2. we requeſt you to remove Ho-
"milies.

1. *Tho. Cartwright, Laz. Seaman, Ed. Calamy, Smectymnuus, Zach. Crofton.* 2. *All they of the Separation.*

Article

Article 36.

of Conſecration of Biſhops and Miniſters.

THe Book of Conſecration of Arch-Biſhops and Biſhops, and Ordering of Prieſts and Deacons, ſet forth in the time of *Edward* the *Sixth*, and confirmed at the ſame time by Authority of Parliament, doth contain all things neceſſary to ſuch Conſecration, and Ordering: neither hath it any thing, that of it ſelf is ſuperſtitious, or ungodly. And therefore whoſoever are Conſecrated, or Ordered according to the Rites of that Book, ſince the ſecond year of the aforeſaid King *Edward*, unto this time, or hereafter ſhall be Conſecrated, or Ordered, according to the ſame Rites, we decree all ſuch to be rightly, and orderly, and lawfully Conſecrated, and ordered.

See the controverſies about Epiſcopacie at the beginning, and about the Miniſtry it ſelf at the end of the War.

"1. It's well known we all diſown Prelacie; 2. and many of us own not the loweſt Miniſters of the Church of *England*: and we are perſwaded your Honours tenderneſs of our conſciences will excuſe us from ſubſcribing

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"ſcribing to any form of Conſecration o
"Archbiſhops, Biſhops, or Miniſters.

1. *Smectymnuus, London-Miniſters, and al the Separation.* 2. *Jer. Ives, and all the Fa naticks.*

"To the 37 Article about the Civil Magi
"ſtrates power, ſome among us think tha
"none ſhould govern but Chriſt: but all a
"greeing that the Magiſtrate hath nothing t
"do in matter of Religion. Many of th
"faithful of the Land will lie down in heart
"breaking-ſorrows, if this Article be infor
"ced upon us.

Fifth-Monarchy-men, Papiſts, and all th Nonconformiſts.

See the Right of Kings. H. N. Spl. L. c. 6. Sect. 6. Papiſts every where. T.C. Reply, p. 144. Eccl. diſc. 185. Beza de Preſbyter. Bayly againſt Cerem. Admon. to the Parliam.

Article 38.

Of Chriſtian mens Goods, which are not com mon.

THe Riches and Goods of *Chriſtian* are not common, as touching th Right, Title, and poſſeſſion of the ſame as certain *Anabaptiſts* do falſly boaſ

No

Notwithstanding, every man ought of such things as he possesseth, liberally to give Alms to the poor according to his ability.

"We would willingly, as the Primitive "Christians, have all things in common; "and therefore this Article goeth against our "consciences.

Levellers.

Article 39.

Of a Christian Mans Oath.

AS we confess, that vain and rash Swearing is forbidden *Christian* men by our Lord *Jesus Christ*, and *James* his *Apostle*: So we judge, that *Christian* Religion doth not prohibit, but that a man may swear, when the *Magistrate* requireth, in a cause of Faith and Charity; so it be done according to the *Prophets* teaching, in Justice, Judgement, and Truth.

"Verily some of us are of opinion, that "our *Yea*, should be *Yea*; our *Nay*, *Nay*; "and

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"and that we ſhould not ſwear at all: and "therefore we expect favour in this particu- "lar.

Anabaptiſts, Quakers.

Chairman. This is very ſad, that you allow not one of the 39 Articles of the Church. Shall the Church ſubſcribe to your Fancies, or will you ſubſcribe to her Judgement? Or ſhall we leave all to their own liberty, and ſo have no Religion eſtabliſhed among us?

All. No Religion eſtabliſhed. No humane Impoſition. Let every one profeſs according to the meaſure of his Gift, according as his own heart gives him, and as he is fully perſwaded in his own minde.

Againſt the Aſſemblies Confeſſion. See the diſſenting Brethrens Reaſons againſt the Aſſembly.

Chairman. But will you not aſſent and conſent to the Aſſemblies Catechiſm and Confeſſion?

A. By no means; We will not *be in bondage to any man.* Why ſhould any men impoſe their Belief upon their Brethren?

Parker, Lilburn, Anabaptiſm, Helmes.

Die Jovis Mart. 26. 63.

Chairman. Seeing you would have all the Articles of Religion repealed, that you may have liberty of Opinion and Judgement, will you

you chearfully submit to the Canons which restrain you in your practice?

All. Your Honours know, 1. That many of us cannot own the Kings Supremacy, asserted in the two first Canons. 2. That most of us must impugn the Doctrine, Worship, Government, and Being of the Church of *England*, owned in the 3, 4, 5, 6, 7, 8. Canons. 3. That most of us must in conscience own that Separation and Schism, provided against in the 9th and 10th Canons. 4. And most of us frequent brotherly Meetings for edification, called Conventicles, censured in the 11th and 12th, and 27th Canons. 5. You know that the superstitious observation of days, of forms, of garments, especially the Surplice, *&c.* of Ceremonies, especially the Cross in Baptism, and kneeling at the Communion, *&c* enjoyned in Can. 13, 14, 15, 16, 17, 18, 24, 25, 30, 58. of God-fathers, as Can. 29. of Reverence in Divine Service, Can. 18. and of any care of Communion above which we live, Can. 20, 21, 22, 23, 26, 28 go against our consciences. 6. Many of us own no such thing as a distinct Ministry, or any Ordination thereunto, as in Can. 32, 33, 34, 35, 36, 37. 7. Most of us cannot subscribe; and there are many that do desire liberty to recal their Subscriptions; notwithstanding Can. 37, 38, 39. 8. Many of us cannot take the Oath against Symony; and many more desire indulgence for Nonresidence and not Preaching, notwithstanding Can. 40, 41, 42, 43, 44, 45, 46, 47,

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47,48. 9. We desire liberty to expound and preach without authority or license, contrary to Can. 49, 50, 51, 52, 54. 10. We desire Liberty to use the gift of Prayer before Sermon, contrary to *Can.* 51. 11. We desire Liberty to Preach against one another in the Pulpit, notwithstanding *Can.* 53. 12. We desire, we may not be tied to catechise children, that do not understand, nor to be confirmed, nor be married, or buried, or christned any other way then we think fit; notwithstanding *Can.* 59, 60, 61, 62, 63, 67, 68, 69, 70, 71. 13. We desire we may go as we please, meet where we please, and order at our meetings what we think fit; notwithstanding *Can.* 72, 73, 74, 75. 14. We request we may preach when we will, and follow other gainful employments when we will; notwithstanding *Can.* 76. 15. We desire a priviledge to teach Children, that if we cannot infuse our principles into this Generation, we may into the next; notwithstanding *Can.* 77, 78, 79. 16. Those chargeable and useless Canons about Churches, *viz.* *Can.* 80, 81, 82, 83, 84, 85, 86, 87, 88. when we may make use of our own houses, we desire may not be a burthen to our tender Consciences. 17. That unsupportable Tyranny of Ecclesiastical Courts and Jurisdiction, we desire may be removed for the ease of the faithful and good people of the Land, who desire to be a *willing people*, and not to suffer those Laws that were made

made for the *unrighteous*; notwithstanding Can. 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111. to the end. These things (that have made sad those godly people, whom God would not have made sad) we desire may not be in force any longer; or if they be continued, there may be an *Indulgence* for every one to submit to them, as far as his conscience will give him.

1. *Papists.* 2. *Edmund Calamy, Tho. Manton, Sangar,* &c. *and all Nonconformists.* 3. *Canne, Ainsworth, Robinson, Brown, Jessey, Mallory.* 4. *Griffith, Kiffin, Nie, Goodwin,* 6. *Jer. Ives, Turbervil.* 7. *Edmund Calamy, Laz. Seaman, Jo. Jackson, and all that subscribed before the Wars.* 8. *All Symonists, Pluralists, and Nonresidents.* 9. *Liberty of Prophecying, all the Libertines and gifted men.* 10. *All the Brethren.* 11. *Crofton and Symson, Willes and Brooks.* 12. *All the late Ministers who refused these Duties.* 13. *Goodwin, Nie, Symson, Venning, Burrows.* 14. *Cockain, who is on the Exchange to day, and in the Pulpit to morrow,* &c. 15. *Tho. Lye of Clapham.* 16. *All Conventiclers.* 17. *All Persons whatsoever obnoxious to the proceedings of those Courts: H. Martin, Eliz. Winstanley,* &c.

Of

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Of Worſhip.

Chairman. Will you joyn with us in the one worſhip of one God?

Vid. Commiſſioners account. Petition for peace.

A. We (wiſer then our forefathers) ſee ſome 1162. faults in the Common-Prayer, which we deſire may be amended.----

R. Baxter.

Chairman. Would you uſe it, if it were ſo amended?---

A. We deſire Indulgence in the uſe of a Lyturgie of our own compoſing.---

Tho. Jacomb, Will. Bates, Jo. Conant.

Chairman. Would you be tied to that?

A. We deſire we may have liberty to uſe the words preſcribed in that, *or ſome ſuch like.*

Chairman. That is, you mean, a Directory: Would you all obſerve thoſe Rules, provided you have liberty of expreſſion?

A. No, by no means: here are many godly men that cannot ſubmit to any humane Rules in Gods worſhip. We would have every man (as well without a Directory, as without Common-Prayer) uſe his own way and method of worſhip, as well as his own words; that the ſpirit be by *no means ſtinted.*

Vid. *Nye's* Book, called, *A Beam of Old Light.*

Joſ. Caryl, Jo. Owen, Tho. Goodwin, R. Venning, Phil. Nye, T. Loder, R. Baxter. At

At the Committee for Indulgence,
Die Veneris, Mart. 27. 63. S. N.

Chairman. IF all Eccleſiaſtical Laws, Injunctions, Uſages, were removed, and there were no face of a Chriſtian Church among us, would you be contented to ſubmit to the Civil Laws?

A. 1. Many tender-conſcienced and good men are ſenſible that the Law is a badge of tyranny, and deſire that it may be removed, as a burden upon the good people of the Land; and that we may have nothing impoſed, but every man may live according to the Law of God.

Jo. Lilburn, H. Overton,
Praiſe-God Barebones.

2. Yea, we deſire that the Records of the Tower, of all the Courts of Juſtice, and all the Laws, may be burned, as the Remainders of tyranny and oppreſſion.

* *H. Peters.*

* Good work for a good Magiſtrate. See Millers Tenure of Kings. Parker Engl. Tranſl. Scots Declarat. Buchan. Paſſim. againſt Englands Popiſh Ceremonies.

3. However, we all upon our knees beſeech you, that we may have liberty of conſcience, to conſult, contrive, & make uſe of the natural liberty we have, to preſerve our ſelves, to reſiſt Kings if they oppreſs, and to call them to an

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an account, notwithstanding the Statutes of Treason.

Gillespy, Milton, Rutherford, Parker, Goodwin.

4. As we desired Indulgence from the Church-Canons and Injunctions; so likewise we desire a freedom from those Laws that have been made in Q. *Elizabeth* and K. *James* his time, to back those Canons and Injunctions. We desire that Kings may not give their power to the Beast.

Fr. Smith, Livewel Chapman, Jo. Harrison, Will. Tudar.

5. Nay then, if all these Laws may be suspended, we desire those unnecessary Laws against Good-fellowship, which they call Drunkenness; against Kindness and Love, which they call Adultery and Fornication; against Self-preservation, which they call Stealing; which are very grievous to the good people of this Land, may be suspended.

All the loose people in the world.

6. May we then but be restored to our native liberty, that man may not lord it over his fellow-creatures; but we may be all free as at the Creation.

Die

Die Sabb. Martii 28. 63.

IT was reported by the Committee to the House,

"That there was no Article of Religion, "no Canon of the Church, no Form, Cere- "mony or Order, no Law of the Land, but "there are a considerable party desire indul- "gence from.

Whereupon it was put to the Question,

"Whether the Government of Church "and state, against every part whereof *some* "make exceptions, shall *stand* according to "the mature Judgement and Resolve of "Kings, Bishops, Lords, and the Commons "of the Land; or *yeild* to the Fancies, Opi- "nions, Humours and Lusts of men?

And it was resolved, *nemine contradicente*,

That whereas in the last Ages of the world, Errour and Sin are grown so daring as to endeavour the overthrow of all Establishment and Law that may restrain them; and erroneous and sinful men are grown so subtile and impudent as to perswade the world that the Government of it should be

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by Laws, framed, not according to publick Reason, but every mans private Fancie, Opinion, Lust, Perswasion or Conscience: and they that run upon the Law by Offences, would perswade the Magistrate that he ought not to be a terrour to evil doers, (which yet is the greatest part of his charge) lest he persecute Christians, or offend tender Consciences. Although every man may judge what he thinks good or evil in himself; yet supreme Authority is to judge what is fit to be allowed, and what to be restrained in the Nation, where that Authority by Gods appointment prevails.

2. The inward Motives, and Perswasions, and Consciences of men, are to be referred to the highest Tribunal of God, who hath appointed the Magistrates to look to the outward actions of men, to bring them to the Rule, and to judge of them according to that Rule.

3. And if there be any mistake in that Judgement, the persons wronged are to submit with all reverence to their Superiours, not disturbing the Rule of Government in this world, but committing their soul to him that judgeth righteous judgement in another.

4. And so every Prince, according to his perswasion and conscience, is to secure the foundation of Faith, Manners, and Government, by Laws made upon the certain

certain principles of Government, not upon the uncertain humours of the people.

Nonconf. This is very considerable.

Conf. Now you see you cannot with Reason expect that the Government should be framed, and the Laws executed or dispensed with according to your perswasion, or according to the perswasion of any private persons.

Nonconf. Really, I hope no sober man will expect it: for now I see that to make a Law according to every mans conscience, (if it were possible) were to make a Law on Sins side, to make a Law for Transgression. For my part, I shall wish all my friends, 1. Rather to suspect their own Opinions, then to oppose publick Establishments. 2. To study, converse with sober men, and pray. 3. If after all they cannot be satisfied, to teach the world passive Obedience; taking care lest by unlawful undertakings they do not occasion as severe Laws against their dangerous Practices, as they have now against their Judgements.

Conf. Indeed you will do very well, and much for the honour of your way, and the peace of the world, if you will let men see that it is the will of God, who is Governour of the world, that in the Government of it we should acquiesce in the judgement of our Superiours, both as well when they enforce the observation of Gods Law in things necessary, as when they urge their own in things.

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indifferent, as ſupreme on earth, putting an end to all Controverſies outwardly in mens practices, though not inwardly in their thoughts, either by chearful obedience, or a reverent and patient ſubmiſſion: never hoping that the Law can be made ſuitable to every mans conſcience or perſwaſion, which are ſo diverſe, (for as far as you differ from others, others differ from you) but rather judging that all men ſhould come up to the publick Eſtabliſhments, at leaſt ſo as to publiſh nothing contrary unto them.

Nonconf. There is no other way, unleſs we open a gap to all licentious men to be their own Law, which will end in Looſeneſs and Atheiſm.

Conf. In good truth, wiſe men of all perſwaſions that look through pretences upon the iſſue and end of things, looked upon indulgence to Diſſenters as inconſiſtent with Government: obſerving that the Queſtion, *Whether we ſhould obey in this or that*, is in effect, *Whether any can command us.* And men of all perſwaſions in Government, preſſed the *Law*, who under Government petition for *Indulgence.* As for inſtance: When you were in power, then the Independents deſired a toleration: hear what you ſaid by the Aſſembly your Repreſentatives: *The deſires of the Independents are unequal and dangerous, being without preſident, and withal of dangerous conſequence to the Church and State, opening a way to all errours which may make the ſame pretence, and*

See *Calamy's* Apol. Ed. of Tolerat.

and a gap for all licentiouſneſs. There are you know two parties that of late ſtickled for Indulgence, firſt the Recuſants, and ſecondly the Nonconformiſts. Now you ſhall hear *Bellarmine*, the greateſt Champion of *Rome*, giving unanſwerable Reaſons againſt Indulgence, which may ſatisfie the Papiſts; and Mr. *Baxter*, the moſt eminent among them of the Separation, offering as unanſwerable Arguments to that purpoſe, (not without ſome paſſion too at the motion) which may ſatisfie all Nonconformiſts.

Nonconf. Let me hear that, and I will ſit down.

Conf. Tertius error, ſaith *Bell.* 3. *de Pont.* c. 19. *p* 499. There is a third Errour of *Caſſanders*, (in a Book of his called, *The good mans Office*) who holdeth that Princes ought to ſeek a way of reconciliation with the Catholicks, the Lutherans, and the Calviniſts, *&c.* And till they do finde it out, that they ought permit to every one his own Faith, upon condition that they ſubſcribe to the Scripture, and the Apoſtolick Creed. This is a manifeſt errour; and againſt him wrote of the Catholick Doctors, *Jo.* of *Lorain*; of the Hereticks, *Jo. Calvin:* and this Opinion may eaſily be confuted. Papiſts againſt Indulgence.

For, 1. That which tends to an evident Schiſm, and the ſetting up of ſeveral diſtinct parties under different Forms and Governments, *&c.* cannot be *indulged:* but different perſwaſions tend to that. For why do they

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desire to be free from us, but that they may *set up* among themselves? They that sue for Toleration, sue for Separation.

2. That which allows the private opinions of a few erroneous persons to controul the publick judgement of the Church, the sentiments of so many thousands holy and good men, the authority of the Law, the power, yea, and conscience of Kings and Princes, cannot be granted: but Toleration, *&c.*

3. That which opens a gap to all Errours, and gives liberty to all who are deceived themselves, or have a minde to deceive others, to deceive and be deceived, is not to be granted: but Toleration, *&c.*

4. That which endangers the peace of Kingdomes, yea and Families too, is not to be allowed: but a Toleration of different perswasions, which men may pursue with mutual Animosities and Zeal, doth, as in *Poland*, *Germany* and *France*, endanger the peace of Kingdoms, *&c.*

5. A Toleration is against the very Being of Government: for it is the setting up of particular Combinations against publick Resolutions, to set the *Minor* against the *Major* part.

6. That which was not allowed by God among the Jews when he governed them immediately, is not to be allowed among us: but a Toleration of divers ways of serving God, was not allowed, *&c.* no not by Christ and his Apostles.

7. That

7. That which takes away all the ſecurity of Chriſtian Religion, muſt not be granted: but Indulgence to men for conſcience ſake, (which men of all Religions may very reaſonably pretend) takes away all the ſecurity and defence of Chriſtian Religion, and the unity our Religion teacheth.

8. That which deſtroyeth the communion of Saints, and the unity our Religion teacheth, is not to be allowed: but a liberty for men to withdraw from the Church, and to live in Sects apart, deſtroys the communion of Saints, the one Faith, one Baptiſm, one Spirit, &c. which Religion teacheth, yea and the very being of the Catholick Church, which muſt yeild to the ſeveral Congregations that ſay they are the true Church.

9. If the Scriptures ſay we ought not to ſuffer the woman *Jezabel* to teach and ſeduce, we muſt reject Hereticks after two or three Admonitions; therefore Seducers and Hereticks are not to be tolerated, &c. But the Scripture forbids that; and withal, all diviſions and ſidings: *I am of Paul, I am of Apollo*, &c. *and I am of Cephas.*

10. That pretence which no man can judge of, and may be a cheat, is not to be admitted to the ſuſpenſion of Law, or affront of Authority. But no man can judge of the pretence of conſcience: for ſhall the Prince judge of it by mens own ſuggeſtions? ſo all the world may be cheated; *if they bear record of themſelves, their record is not true*: or ſhall he judge by

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by the Law? that saith, *No Indulgence*: or by his own conscience? that is all one with the Law. One is really tender-conscienced: Many pretend it: who shall discern Actions we ought to judge; Consciences we are not to meddle with.

11. That which makes Conscience, which is but a mans private Judge and Rule within his own sphere, the publick Rule and Judge is not to be permitted: but the suspending of any Law or Decree upon private suggestions doth so, *&c.*

12. That which overthroweth all Religion is not to be indulged: but a liberty of conscience overthroweth all Religion, *&c.* Religion saith, Do so, and so: No, they must be free.

13. Variety of professions is the greatest scandal to the weak, the Infidels in the world: therefore not to be indulged.

14. Freedome in Religion makes way for freedome of Government, as in the revolted Provinces, *&c.* where as soon as the people assumed a liberty of conscience to chuse their Religion, they thought of the liberty of the subject, which is to chuse their Government.

Nonconf. I hope we shall hear no more of the Papists motion for Indulgence, when they have considered these irrefragable Arguments of their own *Bellarmine* against it.

Conform. Nay, Sir, you shall hear as good Argu-

Arguments from your own *Bellarmine*, Mr. *Baxter*, againſt any Indulgence to Sectaries, in his own words.

Thus (having proved by eleven Reaſons that the Parliament and all their party were againſt Indulgence) he proveth that liberty of conſcience as it was not the Old cauſe, ſo it is not a Good cauſe. For,

1. It contradicteth the expreſs revelation of the will of God in the holy Scriptures. *Moſes* had to do in matters of Religion as a Magiſtrate; and ſo had the ruling Elders of *Iſrael* that aſſiſted him; and ſo had the Kings of *Iſrael* and *Judah*, as is well known: inſomuch that in *Aſa*'s days they covenanted to put him to death that would not ſeek the Lord God of *Iſrael*. Epiſtle to ſoldiers before holy Commonwealth.

2. It tendeth to the ruine of the Commonwealth; and therefore it is no good cauſe. How God was provoked by *Aarons* calf, and by his Sons that offered ſtrange fire, which the Lord commanded not, *Lev.* 10. and what was the effect, and what benefit the Calves at *Dan* and *Bethel* brought to *Iſrael* and to *Jeroboams* houſe; and the high-places, and other errours about Worſhip, brought to the Princes and people of *Judah*, we need not particularly recite. Law and Providence are quite changed, if Toleration of falſe Worſhip and other abuſes of Religion tend not to the ruine of the Commonwealth.

3. That is no good cauſe that vilifieth the Magiſtrate, and teacheth the people ſo to do, and

and ſets up the Miniſters of the Goſpel above him, more then a Prince in worldly ſplendor is above a Slave. But ſuch is the cauſe that I am now oppoſing. The matters of Gods Worſhip, of Faith and Religion, are more above the matters of this world then that comes to. If Magiſtrates be once taken to be ſuch Terreſtrial Creatures, as that their buſineſs is onely about theſe vile Corporeal things, their Office will be eſteemed of, no better then the Object of it, or the work in which they are employed.

4. The Decalogue was the Vital part of the Jews Political Laws, and every Commandment of the firſt Table was ſeconded with a Penal Sanction; therefore theſe things belong to the Magiſtrate.

5. That is not the Good cauſe that tendeth directly to the deſtruction of Faith and Piety, and the everlaſting damnation of mens ſouls: but ſuch is this of Libertiniſm which we oppoſe: for, Popery, Mahometaniſm, Infidelity and Heatheniſm, are the way to damnation: but liberty to preach up and to practice them, is the means to make men Papiſts, Mahometans, Infidels and Heathens: therefore this liberty is the way to mens damnation.

It's well known by experience how ready the multitude of ignorant, unſetled and proud people are to be led into any damning courſe, if they be dealt with by men of voluble tongues, and that come with any advantages to deceive them. A man that will deny the life

life to come, or revile Christ and the Scripture, or teach men to worship *Mahomet*, or the Sun and Moon, if he have liberty, and a plausible tongue, may look to have Disciples. The preaching of falshood hath as true a tendency to damn men, as the preaching of truth hath to save them. None can be wicked against their wills. He that will bring men to damnation, must do it by deceiving them, and enticing them thither. They that most promote mens delusions in the matters of Faith and holy practice, do most promote their damnation.

And how deadly an enemy Contention is to charity and holy living, and how certainly the liberty in question will kindle continual contentions, is a thing too evident to need proof.

6. That's not a good cause that gratifieth Satan, and promoteth his Kingdome, and his malicious ends: but so doth the Liberty now in question: for it is his Liberty, to deceive by his Instruments, and so to damn as many as he can. When he is let loose to deceive them that dwell upon the earth, it is saddest with the *Church*: Satans Liberty to deceive, is not the *Churches* Liberty, nor purchased by *Christ* for us, but is a heavy judgement. As *Christ* teacheth and saveth by his Ministers and Doctrine, and hath liberty when his Word doth run and hath its liberty: so Satan teacheth and destroyeth by his Instruments and Doctrine, and hath liberty when they have liberty.

7. We

7. We must pray for our selves and others, that *we be not led into temptation*. Therefore it is not a *good cause* to let loose Tempters by a Law, or to permit men to exercise their wit and eloquence, and other faculties, to draw as many as they can to sin; even to those sins that have the strongest tendencie to perdition.

8. If Magistrates must give liberty for all to propagate a false Religion, then so must Parents and Masters also: (for their coercive Power is rather less then the Magistrates then more, and they are no more Lords of faith or conscience.) But if all Parents and Masters should give such liberty, it would be a crime so horrid in the nature and effects, as I am loath to name with its proper titles.

9. *A Pari:* It tendeth to the destruction of an Army, to give liberty to all men to do their worst to draw them to Mutinies and Rebellion. It tends to the ruine of Families, that all have liberty to do their worst, to tempt the sons to theft and drunkenness, and the wife and daughters to whoredome. It tends to the destruction of the Commonwealth, if there be liberty for all to perswade the people to sedition and rebellion; and therefore it must tend to the destruction of the Church, and of mens souls, and consequently of the Commonwealth in the chief respects, if all have leave to do their worst to preach up Infidelity, Mahometanism, Popery, or any false Doctrine or Worship, against the great and necessary Truths.

10. The

10. The particular Churches by the pow-r that Christ hath given them in the Gospel, ay judge men for Heresie and false worship, nd must not give such liberty. *Tit.*3.10,11. *A man that is an heretick, after the first and se-cond admonition reject: knowing that he that is such, is subverted, and sinneth, being condemned of himself.* 2 John 10. *If there come any to you, and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed, is partaker of his evil deeds.* Rev. 2. 14, 15, 20. *But I have a few things against thee, because thou hast there them that hold the doctrine of Balaam.---- So hast thou also them that hold the doctrine of the Nicolaitans, which thing I hate.--- Because thou suffer est that woman Jezabel, which calleth her self a Prophitess, to teach and to seduce my ser-vants to commit fornication, and to eat things offered to idols.* *Elymas* was struck blind for resisting the Gospel; and this (though mira-culously) by the Ministry of the Apostle. *Ana-nias* and *Sapphira* were slain for thinking to deceive the holy Ghost. *Simon Magus* feared such a judgement for such another sin. *Paul* wisht them cut off that troubled the *Galati-ans.* He delivered Blasphemers up to Satan. All this shews that it is not true, that Christ onely is to judge such errours, or that we are to give account to him alone. (And if Pastors may judge them as to non-communion, Magi-strates may judge them as to a necessary re-straint.)

Hence

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Hence also it is apparent, that *Paul's* words, *Rom.* 14. *Who art thou that judgest thy brother?* &c. are nothing for this Libertiniſm, or debaſing of the Magiſtrate. For he ſpeaketh not to them that called their Brethren to the Magiſtrates Bar, but to them that cenſured them in their own minds, or in the Church by too rigorous uncharitable cenſures: and yet nothing is more apparent then that *Paul* did ſeverely cenſure greater errours in Faith and Worſhip himſelf, as the forementioned paſſages bear witneſs. He calls the Judaizers, *dogs*, *evil workers*, *of the concision* &c. The whole Text ſhews, that in *Rom.* 14. and 15. it is about ſmaller matters, yea things in themſelves indifferent; that *Paul* doth condemn the cenſuring of our brethren, either by mental or Church-cenſure; which is nothing to the ſubverſion of mens Faith, by damning Hereſies, or to falſe Worſhip in the great ſubſtantial Points.

But this is my Argument: If the Legiſlation and Judgement by Jeſus Chriſt among us be the End that our Government ſhould aim at, then the liberty in all matters of Worſhip and of Faith, is not the Good cauſe: for that is againſt, and moſt inconſiſtent with this Government of *Chriſt*. I appeal to Reaſon, whether to give men liberty preach down *Chriſt* as a Deceiver, to preach up *Mahomet*, to worſhip the Sun or Moon, to deny the Reſurrection, or to perſwade men that there is no life but this, no Heaven or Hell, and to cry down

Scriptu-

Scripture and a holy life, and all actual worſhip of God, &c. I ſay, where liberty for theſe (yea or the Maſs alone) be liker to be the Government of *Jeſus Chriſt*, or conducing to it, then is the reſtraint of all this Infidelity and Impiety. Doth *Chriſt* rule more when all we have leave to ſpit at his Name, and call him *Beelzebub*, and to deny his Faith and Worſhip, then when none are ſuffered to do this? This will be believed but by few that conſider of it: at leaſt when a *Chriſtian* that's now deluded with the ſpecious name of *Religious Liberty*, ſhould ſee the practice, and hear his Saviour reviled by the Jews and the Mahometans, and the wicked hardned in their ſin, by being told that there is no life but this, it would make his heart to turn and tremble; and then he would ſay, that this liberty ſignifieth the reign of Satan, and not of *Chriſt*; and that it is the looſing of the Dragon, and not the liberty of the Saints. It's an unholy Saint that would have liberty to reproach his Lord, or deny the Faith, or any Eſſential Article of it, or to ſpeak againſt his holy Worſhip.

11. *Liberty in all matters of Worſhip and of Faith, is the open and apparent way to ſet up Popery in the Land: therefore it is not the good cauſe.*

The Antecedent hath ſuch evidence, that it would be injurious to a wiſe mans underſtanding to ſuppoſe that he doth not ſee it, (that Popery were thus likely to be ſet up.) And he that ſeeth it, and yet would effect it---

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Conſider, 1. How ſuitable Popery is to a carnal inclination, (as I have manifeſted elſewhere.)

2. What plauſible Reaſons Papiſts have to delude poor ſouls, from pretended Univerſality, Antiquity, &c.

3. And how few of the vulgar are able to defend their Faith, or to anſwer the two great Sophiſtical Queſtions of the Papiſts, *Where hath your Church been viſible in all Ages?* and, *How prove you the Scripture to be the Word of God?*

4. And how it will take with the People to be told that their foreſathers all died in the Romane Faith.

5. And above all, what a multitude of Jeſuites, Fryars and Prieſts can they prepare for the work, and pour out upon us at their pleaſure, from *Flanders*, *France*, *Rome*, and other places. And how theſe men are purpoſely trained up for this deceiving work, and have their common Arguments at their fingers ends; which though they are thredbare and tranſparent fallacies to the wiſe, yet to the vulgar, yea, to our unſtudied Gentry, they are as good as if they had never been confuted, or as the beſt.

6. And what a world of wealth and ſecular help is at their becks in *France*, *Flanders*, *Italy*, *Spain*, *Germany*, &c. They have millions of Gold, and Navies and Armies ready to promote their work, which other Sects have none of.

7. And

7. And what worldly Motives have their Prieſts and Fryars to promote their zeal? Their Superiours have ſuch variety of preferments, and ample Treaſures to reward them with, and their ſingle life alloweth them ſo much vacancy from Domeſtick Avocations; and withal, they ſo much glory in a Phariſaical Zeal in compaſſing Sea and Land to make Proſelytes, that it is an incredible advantage that they get by their induſtry: the envious man by them being ſowing his tares, whilſt others ſleep, and are not half ſo induſtrious in reſiſting them.

8. What abundance have they lately won in *England*, notwithſtanding they have wanted publick liberty, and have onely taken ſecret opportunity to ſeduce? Perſons of the Nobility, Gentry, and of the Clergy, as well as of the common people; and zealous Profeſſors of Religion of late, as well as the prophane, have been ſeduced by them. Princes in other Countries have been won by them; and the Proteſtant Religion cunningly workt out: and what a lamentable encreaſe they had made in *England* before our Wars, by that connivence and favour which through the Queen was procured them, (though incomparably ſhort of this abſolute Liberty) is ſufficiently known.

9. And it is not the leaſt of our danger, that the moſt of our Miniſters are unable to deal with a cunning Jeſuite or Prieſt: and this is not to be wondred at, conſidering how many of them are very young men, put in of late

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in the neceſſity of the Churches, (which the world knows who have cauſed) and there muſt be time before young men can grow to maturity, and an unfurniſhed Nation can be provided with able experienced men; and the ceſſation of Popiſh aſſaults of late, hath diſuſed Miniſters from thoſe Diſputations. The Reformation ſeemed to have brought down Popery ſo low, that we grew ſecure, and thought there was no danger of it: and the Papiſts of late have forborn much to meddle with us bare-fac'd, and have plaid their game under the vizor of other Sects: and withal, young godly Miniſters have been ſo taken up with the greater work of winning ſouls from common prophaneneſs, that moſt have laid by their Defenſive Arms, and are grown too much unacquainted with theſe Controverſies. We have ſo much noted how Controverſie in other Countries hath eaten out much of the Power of Godlineſs, that we have fallen by diſuſe into an unacquaintedneſs with the means of our neceſſary Defence; and while we thought we might lay by our Weapons, and build with both hands, we are too much unready to withſtand the adverſary. Alas, what work would Liberty for Jeſuites and Fryars make in our Congregations in a few moneths ſpace! I muſt confeſs this, though ſome will think it is our diſhonour. It is not from any ſtrength in their Cauſe, (for they argue againſt common Senſe it ſelf) but from their carnal advantages, and our diſadvantages fore-

fore-mentioned. It's eaſier to pull down then build; and to ſet a Town on fire, then to re-edifie one houſe; and to wound then to heal.

10. And then if Popery ſhould come in, what meaſure Proteſtants may look for at their hands, we need not go out of *England* and *Ireland* for proof.

I leave it therefore to the judgement of all men that are not faſt aſleep in their ſecurity, and utterly unacquainted with the advantages of the Papiſts, *Whether this Deſigne of Engaging the Magiſtrates by a Fundamental Conſtitution, not to meddle with Matters of Faith and Worſhip, but leave them all to Chriſt alone, be not the preſent ſetting up of Popery in* England; *and the delivering all the fruit of our Labours, Prayers and Victories into the Papiſts hands.*

Nonconf. I ſee that Partiality diſturbs the world, which Impartiality might ſettle: I ſee that we our ſelves when in power, cannot, muſt not allow, that which when ſubjects we deſire. I will therefore retire, and live now I am kept under, as I would expect others ſhould live if I had the upper hand. 1. I will obey God above all. 2. I will in my particular concernments live according to my conſcience, guided by the Law. 3. I will as to my publick relation of a Member of this Church and State, ſubmit to the publick peace and truth: for I ſee as God hath ſet Conſcience to guide every man in his own place, as to our private duty; ſo he hath appointed ſupreme

ſupreme Authority to guide us all in our publick ſtation, as to the peace and welfare of the place we live in. I may judge what is fit for me to do in my Conſcience; my Superiours muſt judge what is fit for them to ſuffer in the State: and if I cannot, as my fellow-ſubjects, chearfully do what my Superiours think fit to enjoyn all good people, for publick order; I will, as a Chriſtian, chearfully ſubmit to what courſe they ſhall take with Diſſenters, for publick peace. When I muſt diſobey their Commands, I will humbly reverence their Authority: now I cannot be an example of Uniformity, I will be a pattern of Meekneſs and Patience: Neither am I made at all uſeleſs in my Generation, if from this Providence I take the opportunity to teach the world by carriage and demeanour this great truth;

"That though we cannot comply with our
"King in all things, as he is appointed of God
"to give Law to us for our publick practice;
"yet we muſt, can, and by Gods Free-grace
"will ſubmit to him, as he is appointed of
"God to inflict puniſhment upon us, and re-
"ſtrain us for publick tranquillity and quiet.
"We cannot do ſome things he will for or-
"der, we would not do what we will for peace
"ſake: we would not go againſt our conſci-
"ences, neither would we go againſt Gods
"Ordinance, which is this: *That when a*
"*man cannot walk by the Rule of the Law,*
"*which ſhews him his duty; he ſhould ſubmit to*
"*the*

"*the punishment of the Law, which restrains him* "*from evil.* The course of Government shall "not be inverted for me. I think God would "rather have those few honest men, whose "actions cannot agree with the Law, to suffer "for their consciences, though to their own "hurt; then that the many wicked men "should escape under pretence of conscience, "to the confusion of the world. I will take "all the care I can that I do not erre; and if "yet I do erre, I will submit to any course the "Magistrate may take that I be not dange-"rous. I shall heartily embrace that course "God and men take to quiet the world, "though it ruine me.

Conf. You speak like an honest man, and a man that deserves favour.

"*Nonconf.* I shall endeavour to deserve his "Majesties favour, and submit to his justice: "his favour may do me and himself harm, "his justice may onely press me: it secures "him, his Government, and thousands of "his people. And he deserves not to live in "humane society, that will not suffer a private "harm contentedly for publick good:

In Plain English:

"That would not be contented to be re-"strained from the liberty of some harmless "Opinions and Practices by that Law that re-"strains

" ſtrains Idolatry, Atheiſm, Hereſie, Schiſm,
" Licentiouſneſs.

Rather let *nothing* be Lawful for me,
then *all things* be Lawful for others.

F I N I S.

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r me,
ers.